

# The Christian Socialist

The Golden Rule Against the Rule of Gold

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## Relation of the Church to Political and Social Reform

An "Up-to-Date" Article Read Twenty Years Ago before  
a Conference of Congregational Ministers

By Rev. GEORGE CANDEE of Toledo

Political and social reform means reform in political and social conditions. It means reform in the political methods and the laws and customs and habits of society.

The question is, what is the relation of the Church to these reforms? In discussing this subject, then, we first need to consider the distinctive mission and work of the Church. What is it?

It is to win men, all men, as far as possible, to willing and loving loyalty to the will of Christ. It is to try to secure in the hearts of all men supreme love to God and equal love to men. It is to establish among men a practical recognition of the Fatherhood of God and of the universal brotherhood of man.

This is implied in the great commission to go and preach the gospel to every creature. The gospel is the good news of God's love to men, to all men. It is implied also in the life and sacrifice of Jesus Christ.

He "tasted death for every man." It is implied in His last invitation, after His resurrection and ascension. "The spirit and the bride say, come, and let him that heareth say come, and whosoever will let him take the water of life freely."

It is implied in the apostle's declaration that God is no respecter of persons. It is implied in the prayer which Jesus taught His disciples to offer daily, "Thy Kingdom come, thy will be done, on earth as it is in Heaven."

If men pray this prayer honestly they will certainly try to bring in its fulfillment. To pray this prayer and to try to realize its fulfillment is the mission of the Christian Church on earth.

But the bringing in of the kingdom of heaven on earth necessitates the removing of everything that opposes the coming of that kingdom.

So it follows that a prayer for the coming of the kingdom involves prayer and effort to remove everything that is opposed to the principles of that kingdom. When God helps men into the possession of great blessings He requires them to help Him remove the obstacles to such possession. When He established the children of Israel in the promised land He required them, in His strength and by His help, to drive out all their enemies.

When He established our forefathers in this goodly land He required them to fight their way through difficulties. So it is with great blessings God gives to individuals or nations or the church or the world.

The kingdom of heaven will not come on earth without self-sacrificing efforts on the part of the church to remove mighty evils that stand in the way of that coming.

Do I need to say that there are many political and social reforms needed? Do I need to say that intemperance in the use of intoxicating beverages bars the kingdom heaven out of the hearts of men?

But I am to show the relation of the church to other social reforms.

That other social reforms are needed no one who has given any thought to the prevailing inequalities and injustices of society can question. Indeed there is much reason in the claim

made by many reformers that the existence of the liquor traffic and the consequent prevalence of intemperance is largely due to other evil conditions in society.

It is certainly true that the drink traffic finds its justification and principal defense in other prevalent evils.

Avarice, covetousness, "which is idolatry," and unjust legalized methods of robbing the toiling wealth producers of their just earnings to enrich a few avaricious men do encourage and protect the liquor traffic. When the baser sort of men see unearned wealth dropping into the laps of their more refined and genteel fellow legalized robbers they see no reason why they, too, should not have a law to rob their victims with strong drink.

So these two classes of men work together, through the same political machinery, for legalized protection in their kindred enterprises. Non-earning wealth gatherers need the service of the saloon to swing the balance of political power in their favor. So their influence is given to protect the saloon. This, in fact, is the greatest barrier to the abolition of the saloon plague. Public sentiment against the saloon today is overwhelming.

Then why do not the people unite and put it away? It is because these wealth gatherers use the two old political parties to subserve their evil ends, and they need the saloon to hold the balance of power between these parties, so that if either party should undertake to check their ravages they can use the saloon to turn the purchasable floating vote to the other party and thus defeat any attempt that might be made against their demands.

When these men or their willing supporters are called upon to help organize the reform forces of the nation against the rum power, their answer is, "We have other interests to look after besides the temperance cause. We must look after the tariff question, or the fiat or silver money 'craze'; it will not do to let these greater interests suffer for the temperance reform."

These are greater interests to them, and so they use their ill-gotten gains to hire political demagogues and venal newspapers to persuade honest patriotic people to believe that their selfish interest in these matters are identical with the interests of the whole people and that any attempt at removing the liquor traffic, that sends a hundred thousand men into drunkard's graves every year and makes a hundred thousand more drunkards out of sober men and boys and women, that any attempt to remove this curse which would in any way jeopardize these "other greater interests" would not be choosing the least of two evils, but would be choosing a greater calamity to the whole people than is the liquor traffic with all its attendant evils.

And so, by this means, the great masses of the patriotic voting citizens of the country are kept nearly equally divided between the two dominant political parties, voting against each other, and against the temperance reform, while the saloon stands between them with its balance of power to prevent either party from

interfering with its interests or with the interests of these other enfranchised robbers.

I use strong terms, I say enfranchised robbers, for there is no other way of truthfully describing the character and methods of the princely wealth gatherers who are using saloon politics to further their ends. It is a fact that one-half of the wealth created by the toiling million of this country is in the possession of about 30,000 people. That is, one man in every two thousand owns as much of this created wealth as all the other nineteen hundred and ninety-nine do.

It is plain that this one man has not created this wealth, nor in any way earned it. He has come in possession of it by bold robbery. Not by unlawful robbery, to be sure! He is too cowardly to steal. He robs by law. His robbery is a legalized robbery, it is "iniquity framed by law." He uses corrupt saloon politics to make his robbery legal. He deceives patriotic men into his unclean service, and they help him to make his robbery legal. Still, his methods of acquiring wealth, which he does not produce nor in any way earn, is nothing more or less than unjust and wicked robbery.

In the eyes of civil law it is not criminal, but in the eyes of the moral law it is. Let me illustrate by a reference to a case in the times of chattel slavery.

George Washington was a negro who belonged to John Smith, a slave holder. Every Christmas, Smith would allow Washington to go off and hire himself out to some planter for the coming year. He hired out to one Jones for \$100. At the same time, Sambo, a free negro, hired himself out to Mr. Jones. They both worked faithfully to the end of the year and received each his \$100. George Washington returned to his master and to his own family. When he reached home, Master Smith met him very complacently and demanded and received from him his year's earnings.

Sambo also returned to his own home and family, but just as he entered his yard he was approached by a highwayman, who also demanded and received his year's earnings.

Now, we old line abolitionists used to characterize both these incidents as cases of robbery. The only difference being that one was a case of criminal robbery because it was done in violation of law, while the other was a case of legalized robbery.

They were wicked because one was a wicked violation of a good law, while the other was legalized by a wicked law.

Both were a violation of the moral law. The legalized robbery, however, was vastly worse than the other, because it involved those who legalized it.

But all legalized methods of forcing the earnings out of wealth producers, without giving them a full equivalent for all their earnings, is legalized robbery.

These methods in our present social conditions are multitudinous. I have not time in such a paper as this even to catalogue them. All enfranchised monopolies which allow one man to take the earnings of another for the mere opportunity to work and create wealth: all legalized conditions, which, in any way, prohibit men from receiving all their own earnings; all legalized conditions which make it necessary for one man to give another a bonus or usury for the mere use of money or other things necessary to enable him to convert his labor into wealth are legalized methods of robbery.

Usury in its various ramifications is the base of most, if not all, the legalized injustices and inequalities of society. It is a bonus paid for the use of money or capital which is merely used but not expended by the user. Interest

paid on money which is loaned on good security and which is returned in full, and in due time, is usury. It is a price charged, not for the money, but for the mere use of the money for a limited period of time.

Our social and economic conditions are such as to make it necessary in most cases to use money in advance in connection with labor in the production of wealth.

Hence, but few men can convert their labor into wealth without the use of advanced money. This furnishes an opportunity for the "austere" usurer to "reap" where he does not "sow," and "gather" where he does not "strew." And our social and economic conditions allow usurers to buy up the money and lend it out to money users again. The legislation which allows this is of the same character that legislation would be which would allow a few men to buy up all the bridges of the country and then authorize them to collect toll from the users of those bridges for their private gain.

It is easy to see that all the revenues which these private bridge owners collect, over and above what is necessary to keep their bridges in repair, would be usury, and that all this usury would come out of the toiling wealth producers who use the bridges. So it is exactly with the revenue collected for the use of money. It is usury, and this usury always comes out of the earnings of the toilers whose toil is, in any way, converted into wealth by the use of the money.

All usury comes ultimately out of the earnings of toil.

Let me illustrate. W., workman, is a shoemaker. He has a thousand dollars worth of skilled labor in his hands which he can put into boots and shoes in a year's time. But he has no leather and no money with which to buy leather. He has ten thousand dollars worth of other property, consisting of his home, shop and tools.

B., the banker, has a thousand dollars to lend. W. borrows this money of B. and gives him a first mortgage on his home and shop.

Thus insuring B.'s money for him for the year. He then buys a thousand dollars worth of leather with the money and goes to work converting the leather and his labor into boots and shoes.

When these goods are finished they are worth just two thousand dollars. They contain a thousand dollars of B.'s money and a thousand dollars of W.'s labor. W.'s labor adds a thousand dollars to that leather. The leather adds nothing to its own worth.

B.'s money adds nothing to it. Nothing but labor adds value to the thousand dollars worth of invested capital. These goods are sold for two thousand dollars.

Now, how should this money be divided? Should it not be divided equally? B. did do a favor to W., to be sure, in helping him into a position where he could convert his labor into wealth.

But W. also did do B. a favor by insuring his money for him for a year. It would seem to be an equitable thing to divide the two thousand dollars equally between B. and W. But no. B. is authorized by law to collect six per cent interest for the use of his money for the year.

So W. is forced to give him \$60 out of his hard earnings, just for the opportunity of putting his labor into property. This \$60 cost B. nothing. He gets his thousand dollars back unimpaired and with the added bonus of \$60 out of W.'s year's earnings.

Not quite as much as Smith got out of his slave, George Washington, or as the highwayman got out of Sambo, but it was \$60 which he forced out of W. for giving him the opportunity to work.

This was a favor and a benefit to W., the workman, to be sure, but it was a benefit which it cost B. nothing to bestow and a benefit which under righteous Social conditions would be granted to W. without costing him anything. Right conditions would secure to every man the privilege to work and convert his labor into wealth without costing him a bonus for the privilege of working.

By right, this privilege belongs to every man and should be secured to him. But the legalized conditions which force men to pay this

bonus for the privilege of working are the principal means by which the few non-wealth producers are enabled to absorb so large a proportion of the earnings of the wealth producing masses.

If the government would run the banking business, at cost, as it does the postal business, it would save billions of dollars to laborers which they are now contributing to bankers and other money lenders.

Ten thousand dollars at seven per cent interest paid quarterly in advance doubles itself in less than ten years. It wins from wealth producers ten thousand dollars in that time. In seventy years it wins from toil one million two hundred and seventy thousand dollars.

This comes from a single loan, but our enfranchised bankers are allowed to lend the same money over and over again many times in the same year. It comes in this way. In the above illustration I said that W. borrowed from B. a thousand dollars and bought leather with it. B. represents the banker class. Now when the leather dealer received this money he went immediately back to B. and deposited it with him. The very next day, M., the merchant, went to B. and borrowed the same thousand dollars and paid the interest on it for the same year. With this money M. bought a thousand dollars worth of goods from L., the importer. Then L., as soon as he received the thousand dollars from M., posted off to deposit it with B. again.

So it comes that B., having a franchise to loan money which he receives on deposit, is enabled to lend his money out to money users many times over during the same year and collect interest on it for the same time from numerous different parties.

But who pays this multiplied usury? It is the laborers whose toil produces wealth with the use of the money, and the consumers who buy and use the goods thus produced.

Now it is clear that some kind of reform is necessary to stop this unjust drain on the earnings and resources of the toilers of the world. In this country alone these toilers are taxed to pay usury on nearly forty billion dollars of private and public indebtedness to English and American creditors. This interest at the rate of five per cent reaches about one billion dollars annually. Of course this interest has to come out of the wealth which is created by toil from year to year. Hence every cent of it comes out of the toiling wealth producers.

Now, when we come to add to this enormous and unjust tax imposed upon wealth producers, the incalculable amounts which are demanded from them and secured in usurious interest, profits and rents, paid on the watered stock of patent and tariff-protected industries, on city real estate watered stock, and on railroad, electric road, electric light, telegraph and telephone watered stock, I say when we come to add all these amounts of interest and rents and profits to the other burdens of usury which the toiling wealth-producers are forced by unjust legislation to carry, we can measure the amount of wealth which they are required to contribute to the usurious donors who reap where they have not sown, and gather where they have not strewn.

But what are the legitimate results of these unjust and oppressive burdens and wrongs imposed upon the toiling masses?

They are extreme poverty to a large percentage of the working classes. The coroner of New York City reports 45,000 female burials in the potter's field every year.

Thirty thousand people cannot gather half the earnings of the toiling millions without reducing many of the laboring classes to extreme poverty. This extreme poverty means immorality and crime. No one can question the proposition that a degree of poverty which buries 45,000 women in the potter's field in a single year in one city breeds crime.

Then the injustice which transfers half the wealth produced by the toiling masses into the possession of the 30,000 of the non-producing classes can but debauch the consciences and degrade the characters of these usurious people. And this has a tendency to corrupt the whole population, just as chattel slavery, which was justified and practiced by slave holders and their supporters corrupted the whole Southern population.

Then Social conditions which allow half the wealth produced by the toilers necessarily reduces the larger proportion of these toilers to a condition of abject labor slavery. And this we find to be the fact. Millions of men and women in this country who are not classed as paupers, are reduced to a condition of the most abject slavery to hard labor to provide a very scanty livelihood, whereas, if everybody had their own earnings and everybody did their share of the productive work of the country everybody would have an abundance and nobody would have to slave his life away at unreasonable toil.

This fact is being seen by the toiling masses and they are beginning to demand a reform in the social conditions which so unjustly oppress them.

Then the question is, What is the relation of the Church to these reforms?

The Church that prays daily, "Thy kingdom, come, thy will be done, in earth as it is in heaven!"

Well—It would seem that the Church should take the lead in all reforms that better the conditions of men.—That it should lay the ax at the root of this upas tree of usury.—That it should stand for justice and equity among men.

Jesus went about doing good to the bodies of men that He might win their souls to a better life. If the Church would fulfill its great mission in winning men to a better life it must seek to relieve wronged and oppressed men from their physical and mental burdens. God required Pharaoh to "let his people go" that they might serve Him. Nehemiah required the princes in Israel to leave off their usury and to give back the one per cent interest which they had extorted from their depressed brethren for the use of their money.

The Church must do and demand justice or it must fail in its high calling.

#### PREACHERS ARE RECEIVING THE CHRISTIAN SOCIALIST

We now have a special mailing list of three-month subs to the *Christian Socialist* for preachers, and are glad to report that it is growing, and we want it to be as big as our regular list before many months. The Comrades are rallying and since we reported the \$250 from the Missouri Comrade for Baptist ministers of three states, a Pennsylvania Comrade sent \$50 for three-month subs for ministers of different denominations of his state. Dr. T. Procter Hall of Canada sent subs for 67 Vancouver preachers. Comrade C. F. Foley sent 146 subs for ministers of one county in Pennsylvania and a loyal, earnest woman who does not want her name published, also of Pennsylvania, sent 40 three-month subs for Baptists preachers of her state. Comrade James Charles of Indiana sent \$5 for preachers' subs and Niles Segar of Ohio \$3. Comrade Rev. Henry Fuchs of Pennsylvania sent 40 three-month subs.

Let this report stir many others to add to this preachers' list so that the preachers shall know that Socialism is in perfect harmony with Christianity. Where can you find any propaganda literature that will do the work for the preachers especially, like the *Christian Socialist*? Comrade W. M. Lawson of Illinois says: "The *Christian Socialist* convinces and converts where all other propaganda fails. I have tried almost everything, but now I specialize on the C. S. except in extreme cases."

#### FELLOWSHIP DINNER

The Chicago Fellowship will give a dinner at King's Restaurant, 32 North 5th avenue, Thursday evening, March 7. Dinner will be served at 7 o'clock. Plates 50 cents each. All who wish to attend should notify the Secretary at once by phone or postal as it is necessary to know in advance how many to provide for. All members and friends of the Fellowship will be welcome. A good social time is anticipated and those who can come at 6:30 for a social half-hour before dinner are urged to do so.

Mrs. Ella Carr, Sec'y.

5443 Drexel avenue, Chicago. Phone Midway 2349.

## Worst Crime Against Freedom

**Police Tear Children from Parents' Arms at Lawrence, Mass.,  
Refusing Them the Privilege of Sending Starving  
Babes to Friends Who Would Care for Them**

The outrages of capitalist government, under which all human rights are trampled into blood to insure profits for the masters, are rapidly nearing the absolute climax at Lawrence, Mass., according to reports by the daily press. In order to keep their children from starving many of the textile workers who are on strike consented to send their children to kind families in Providence, Philadelphia and elsewhere who are anxious to care for them till the strike is over; but the mill owners, knowing that to hear their starving children cry for food would tend to force the strikers more quickly to surrender to the unjust demands of their tyrant masters and that if the children were cared for elsewhere the parents could hold out longer, obtained the consent of the brutal, anarchistic police and the state militia to surround the railway station, tear the children from their parents' arms, club the parents—both men and women—arrest all who resisted, and so prevent the hungry children from being sent away to kindly friends.

Here is a chance for Congressman Victor L. Berger to demand a government investigation that will arouse the nation.

If this monstrous exhibition of barbarism and treason against law and liberty does not arouse the working people of Massachusetts to elect a Socialist governor and legislature next time it will be a proof that capitalism has wholly dulled and imbruted them.

This inhuman and unlawful cruelty should be reported to every working man and woman in America. If it does not produce another million votes for Socialism in America next fall it will be because the socialist agitators neglect their duty or because the workers' souls are utterly deadened by oppression.

In the face of such incredible outrages against men, women and children—surpassed only in Russia—who can wonder that anarchy spreads? Comrades, let us hasten to spread the Good News of Socialism before frightful civil warfare engulfs us and "whirlwinds of rebellion" sweep across the land; for if the workers are not educated to vote for freedom soon, they will have to fight or become absolute slaves.

### ONLY ONE WAY

The illegal brutalities of the soldiers and police against the strikers at Lawrence, Mass., naturally would tempt men who love their fellows and who believe in freedom to do hasty acts of violence or appeal to insurrection.

But no. There is only one way. The people must be educated to vote squarely for their rights as well as to strike for them. When the working people are united on the political field and also on the industrial field relief will come. Until then we must educate, agitate, suffer persecution, and perhaps die as victims of the system—but there is no other way. An appeal to arms before the workers are educated to know which side to fight on and how would be extremely foolish and suicidal. After the workers are educated no appeal to arms will be necessary. The workers constitute 90 per cent of all the people—and they are already in possession, if they only knew it. They will realize it some day, and then the "class struggle" will end, and all wars; because there will then be nothing but the working class and it will be in complete possession, past all dispute.

Therefore, be patient—and circulate Socialist papers as rapidly as possible.

### WHY?

The New World and other Roman Catholic publications are presenting numerous articles on "The Program of Social Reform" and kindred topics, and the Protestant press is equally busy with the same subjects, while numerous church societies have been formed to "create

a better understanding between labor and capital and to secure industrial peace." Yet all these papers and societies deny that "the class struggle" is a fundamental line of cleavage in the competitive system.

If there is no "class struggle," why are these

## Why Should Thieves Go Free?

**Big Robberies should be Condemned and Punished  
Greater in Proportion than Little Ones**

The capitalist dailies last week reported that the legal department of the U. S. government had discovered that the various express companies, large and small, had been deliberately stealing from the people by excessive and illegal charges to the extent of nearly \$100,000,000. Yet, in face of complete and incontrovertible evidence of these gigantic robberies, it is not proposed to indict the officers of these companies as felons and sentence them to long terms in prison, besides forcing them to disgorge their stolen wealth; but it is calmly, shamelessly proposed to fine these companies a few thousand dollars as a warning and not imprison the thieves at all.

Any thief would be glad to pay a few thousand dollars in fines for the privilege of stealing millions—and any officer who agrees to let a thief go free on payment of a fine that leaves a profit on stealing is himself a thief. Thus capitalist business and capitalist government both stand convicted of gigantic, unblushing robbery of the people.

Stealing is stealing. Let the government either cease prosecuting smaller thieves and offer a reward to them for their mental acuteness, or let it punish the big thieves to the full limit of the law both by enforced restoration of stolen goods and by long terms in prison.

By such revelations capitalist government is convicted of being utterly fraudulent. Away with it. Let us have a social system free from mammonistic profit—then it will be free from graft.

### ENGLISH LABOR WAR

As we go to press England faces the most serious industrial and political crisis in a generation. One million miners have presented an ultimatum of better working conditions at once or a general strike throughout the British Isles. The Liberal government seems to be doing its best to secure concessions from the operators, because the Liberal leaders know that a defection of the Labor forces in parliament and at the polls would mean the speedy overthrow of the Liberal ministry and a new election at which they would have but little chance. A general strike would also cause vast losses in profits and wages; but if it results in large gains for English manhood and the freedom of working people, the cost will be inconsiderable.

### ANOTHER LEADER FALLEN

Now it is Enrico Ferri, the celebrated scholar and Socialist member of the Italian house of deputies (congress), who has yielded to the lust for office and the favor of kings so far as to sever his relations with the Socialists in the assembly and vote for the capitalist government's bill to annex Tripoli.

Political office long held seems to sap the moral life out of most men. "Rotation in office" would not be a bad thing all along the line. In France, Millerand, Clemenceau and Briand; in England, John Burns; in Italy, Ferri.

If such treasonable defection from the Socialist cause for official prestige and power were possible in America, who would most likely become guilty? "Eternal vigilance is

good people spilling so much good ink on valuable paper and wasting so much breath?"

We venture to say that there is an "understanding" between capitalists and laborers concerning their mutual relations—which is the reason they are forever at war. They know that the interests of the worker and of the employer are diametrically opposed to each other as to the division of the products of labor. One wants larger profits, the other must have larger wages. Therefore they fight—and must, till the profit system ends. Collective ownership and use of the wealth of the nation is the only thing that can end the class struggle. The "struggle" can not end while the "classes" continue.

the price of liberty." Comrades, trust no leader blindly, but watch, and keep the reins of the party in your own hands by making referendums easy. To advocate more difficult referendums is treason to the rank and file in the interest of ambitious, dangerous leaders. Beware.

### FIRST SOCIALIST STATE

The house of representatives of the province of Schwarzburg-Rudolstadt, capital Rudolstadt, has elected Socialists as speaker and deputy speaker. The house is composed of nine Socialists, four Liberals and three Conservatives. This is the first German state to be controlled by the Socialists; and, of course, their control is sadly thwarted by the imperial government.

## The Short Story

### A SUDDEN CONVERSION

Founded on an Incident in a Late Campaign  
By G. H. S.

"James, why do you turn out such a piece of work? Chuck it up again and take off another turn. Get your tool in shape first."

The speaker, a foreman in a big Newark manufacturing concern, turned back to his desk, but, as the workman was proceeding to obey instructions, he came quickly back with a different expression. "Forget it, James," he said, "it's good enough. File there where the tool slipped. It'll go."

"What's on you today, Harry?" said the machinist. "Anything wrong?"

"Oh!" said the young foreman, "I'm in a peck of trouble and it's Socialism that has caused it."

"How's that?" said James, sympathetically.

"Why, you've been sending and giving me papers," said Harry, "and took me to that Debs meeting, and I've been hearing your friends talk and thinking about the whole problem, and finally made up my mind to work and vote for Socialism."

"Right you are," interjected James.

"I've been going to see a girl for a long time," continued Harry, a little embarrassed; "she's beautiful, and as good as she is handsome," and the longing in the man's eyes made James turn his own away. "The whole family is like her and they live in the Eighth ward and go to the Park Presbyterian church. They are very religious and intelligent. They all seemed to like me and I thought—you know—the girl—did, too."

"When this campaign began the father was against both parties because of the temperance question and for the defeat of the Progressives at the primaries even if he was a Republican. He naturally asked if I was going to vote either of the straight party tickets."

"I said no, I was a Socialist. He said nothing, only looked astonished."

"But the next time I was alone with—with the girl, she began to ask questions, and she was not very friendly. She wanted to know

if our meeting places were not always in halls in connection with saloons; and whether Socialists were not nearly always foreigners who did not understand our customs; and if they were not against religion. She made me explain the difference between Socialism and anarchy, and I'm afraid I put my foot in it. I don't know so very much about Socialism yet, for she said that the distinction seemed somewhat finely drawn.

"James, I had a hot time; and as she talked more about it I could not see what she was driving at until this morning. Now I see she thinks that the Socialists are opposed in some way to getting married. I guess they must have talked it over at home. Well, she left me at the door, and I was mad enough to refuse her invitation to come in. I don't think she meant it, anyhow. But I feel pretty blue over it this morning." And he turned quickly away to his desk.

The moisture came into the little twinkling blue eyes of James as his lathe began to turn again. This one convert was the pride of his heart. Although only twenty-five years old, the young foreman had charge of a large department. He was liked by the men and officials and more than once the president had been heard to say, when things in the other departments went wrong, "If it wasn't for his years, I'd make him general manager."

"Harry," said James, as the bell rang for noon. "I'm no church man, but there's lots of Socialists that is. A former candidate for mayor here has written a little book called 'A Christian View of Socialism.' I'll get one this noon and you write a note and send it around."

"Well! Perhaps," said Harry.

John W. James went without his dinner. This matter was more important than a noon meeting, and his dinner always gave way to that. He took a car downtown to Socialist headquarters and got the book and was fortunate to find among the mass of papers on the tables three different copies of the Christian Socialist, which he took along just for luck. Harry's face brightened when he saw that the booklet was printed at the request of the New York Presbyterian Ministers' Association, before whom the author had given the address. The note was written and the package dispatched.

It was Sunday evening. The week had been full of torment for Harry, and he was grimly resolved to end it, no matter how. As he rang the bell, the door opened quickly and a hand reached out for him.

"O, Harry," and there was a new note in the voice. "Why did you not come before? We expected you to come to talk over that book and those papers. Father has lots of questions to ask you. It's all so interesting and new."

"Yes, Alice," was all he could say in a blundering, dazed way.

"And," continued the girl, avoiding his eyes, "father has had out all the dictionaries and encyclopedias," leading the way into the dining room, where father, mother and a bright boy of sixteen were sitting around the table.

His reception was cordial and the father shook hands, saying: "Well, young man, I fear I must offer you an apology for the wrong I did you in my thoughts, but on this subject I was caught napping, and I am a little mortified. I thought I had a reasonable amount of information for a fairly intelligent man."

"Father," said Mrs. Merrill, "put mis before the word and it will explain our state exactly."

"Yes, misinformation regarding Socialism seems to be the state of fairly intelligent men."

A general conversation ensued concerning the strength and prospects of the Socialist's movement.

"About ten million Socialist voters," said Arthur.

"Eh! What's that," said the father, looking amazedly at the boy.

"Yes. Professor Luke, of the High School, told us that the Socialists cast that many votes for their organization in more than twenty of the most highly civilized countries of the world."

"How could I have held such wrong opinions all these years," said Mr. Merrill. "No division of existing property is aimed at; no curtailment of individual liberty except that re-

quired by an advance of our present system of working together in mass; no changing of the family relation, nor of the private home; no antagonism to religion; just a simple association for labor and a just division of its proceeds."

"That's all," said Harry, "but it cuts out every way of living on the proceeds of the labor of others, and it brings in every one who wants to work."

"I was very much impressed," Mrs. Merrill put in, "by the author in this little book saying that God proposed to have His kingdom established on earth and so made it the end in the evolution of our way of getting a living. That looks very natural. Wonderful are the ways of God."

"It has opened my eyes," said her husband. "I have watched the change from the small individual business to the large combination, which has secured dominance in our social and political life as well as industry. The growth of corruption and the craze for wealth, with nothing in sight to arrest its baleful work, has filled me with dismay. Were our free institutions doomed? Our civilizations to follow those of past eras? But now a great satisfaction fills my soul. All the doubts and uncertainties regarding this existence have resolved themselves into a beautiful order. God's law in the evolution of material things is bringing us into co-operation, into a state where love is possible and probable between all men. But the most wonderful thing about it is that He is using a vast mass of men who seem to reject His existence. They must some time recognize that and then they will turn to him with love and gratitude."

"Then to think that they should be working on God's side," put in Mrs. Merrill; "while His church—while I, was very nearly like the Pharisees opposing them. But, Harry, there must be more books about this."

"O, yes, hundreds of them. I can get lists of them."

"That's good, but," continued the mother, looking at the young couple with sympathetic interest, "it's getting late. Sing one of father's favorite hymns."

"O, Alice," Harry whispered, as they reached the piano, in the parlor, "I am so glad. I've been very unhappy all this week. I can't quite realize this change." And he took her hand in both of his.

"Have you?" she said softly. "So was I until father read the book and the papers and he said—he said—that you showed rare courage in espousing such an unpopular cause and in avowing it to him. He esteems you highly."

"I am very glad to hear that, but, oh, Alice, I want to hear how you regard me. I love you, dear, better than life," and he drew her gently to him. "The last week has shown me that I cannot live without you."

She returned his embrace and in the subtle yielding of herself to him he read his answer.

There had been neither song nor music, but through the doorway suddenly came back the couple, hand in hand.

"Mr. Merrill," and the tone was vibrant, compelling attention from the circle around the table. "Mrs. Merrill, I love Alice. Will you give her to me to be my wife?" And Alice placed her arm around him to second his request.

The sudden tears filled Mrs. Merrill's eyes as she sprang up and kissed them both.

"Well," said the father, "mother capitulates very easily, so I might as well add my blessing, and I must say my daughter's choice gives me joy." Then he put his arms around his children.

"I wish you much happiness," said Arthur. "Will you take me to a Socialist meeting?"

"That I will, brother," said Harry. "We'll all go together and then we'll form a branch of the party. We're just enough in number."

\* \* \*

Comrade James goes around with a smile that won't come off. He has got an invitation to the wedding. He is looking up Socialist literature these days. When offered certain of the old-time booklets he says: "No, that will queer the game. I want straight Socialism."

## EVOLUTION

By Dr. Smithman, Oil City, Pa.

### Chaos

God, content in timeless space,  
Surveyed the inchoate vast;  
Questioned Himself in thoughtful mood,  
Saying, "Should I raise all to Me—  
Uncounted aeons, strife, and pain  
Would war with harmony entire,  
Ere formless nothing could evolve  
Expression perfect of My plan."  
And chaos slept the Dreamless Sleep  
Of the Unborn, nor yet Conceived.

### Life

The question asked, Great God did move,  
And moving, all that is was thrilled.  
The impulse stirred the void, and form began  
To shadow forth His thought.  
Each atom was released into God's purpose,  
And did seek, in Harmony, to substance make.  
And seeking found, not peace, but growth,  
And growing, showed, that growth was life.

### Man

As on the lines that God had planned  
The living cells their groupings made;  
Through grades from cellule, fish, and bird,  
Until perfected form was reached,  
And harmony of parts had built  
A scaffold fit to carry mind,  
The flower of growth, and living's goal,  
Man stood erect and saw his God.

### Spirit

And now, we, seeing God has planned  
Through all the ages toward this end,  
We, seeing in all Nature's moods,  
Expression of His wondrous work,  
And in ourselves the chosen vase,  
To carry forward His intent,  
Must Godward turn, each man his face,  
And striving grow, to be God Man,  
As ere Beginning was, God willed.

## IMPORTANT.

### Secretary for the Colored Race

There is more in Socialism for the Negroes than they can find anywhere else. We do not teach social equality, but we do give the Negro a square deal—we deal with him justly. This is something new for him. The negroes might better be voting the Socialist ticket than the tickets of the parties that enslaved and robbed them in the past and misled and misrule them in the present. Educate the Negroes.

THE REV. GEORGE W. SLATER, JR. (colored), has been elected Secretary of the Fellowship for the Colored Race. A better man for the task could not be found. He has had charge of prominent colored churches in Chicago, Ill., and Aurora, Neb. Educated, experienced, a class-conscious Socialist, a very able speaker, he can do a great work, if he is given the necessary support.

Comrade Slater needs the names of colored Socialists. Let those who read this who know colored people who are Socialists or who will arrange for Socialist lectures for the colored people send Comrade Slater these names at once. Let Socialist Locals send for Slater and arrange meetings in the sections of cities where the colored people live.

Comrade Slater needs money. \$50.00 is not enough, but it will enable him to get the work started in this direction. It needs special literature and a great deal of stationery and correspondence.

Those who are willing to help start this work, please send contributions to the General Secretary, 10 Ohio Bldg., St. Louis. All of this money will be turned over by the Fellowship to Comrade Slater's work.

Address Comrade Slater at 333 Harrison St., Clinton, Iowa.

### ANOTHER OKLAHOMA PREACHER JOINS

The Rev. E. F. McClanahan, Wewoka, Oklahoma, has joined the Fellowship and is lecturing for Socialism as opportunity offers. Comrade McClanahan has been a local preacher of the Methodist Church South for years. He has proven his sincerity and worth by long service. He knows that the Social Message is the message of God for this age and is preaching it.

He informs us that he is ready to go anywhere in the counties of Okfuskee, Seminole and Hughes, Okla., to speak on Socialism. Keep him busy, Comrades. Address him Route 2, Box 94, Wewoka, Okla.

### ANOTHER ARIZONA PREACHER

My correspondent failed to give me the name of this new comrade, but he is a workingman evangelist. He has been a coal digger and a workingman all his life. A short time ago he was opposing Socialism, though he admitted that he had not voted for twenty years, because he could find no party with principles and program in harmony with the teachings of Jesus. The Phoenix Socialists went after him with the truth. He got to reading Socialist literature with the usual result—he is now advocating Socialism.

Every Sunday he preaches the Social message in the open air on the Plaza at Phoenix. They expect to use an organ in the future and will sing from Moyer's Songs of Socialism. The name of this comrade will be announced later.

# THE CHRISTIAN SOCIALIST

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## ARE YOU A LIVE ONE?

The national political campaign of 1912 affords a great opportunity for Socialist agitation and lays a tremendous burden of responsibility upon all loyal comrades. It marks a crisis in the movement. If we do our full duty and rally to the work as we should, the vote of 1912 will elect Socialism as the issue for 1916. If the Socialists are slow, lazy and neglectful this year it will postpone the final victory by four or eight years, perhaps much longer.

"There is a tide in the affairs" of parties, as well as "of men, which, taken at the flood, leads on to fortune;" and which, neglected, drags back to failure and ruin. If the Socialist movement of America, represented by the more revolutionary forces, gets a large vote this year the immediate prospects will be bright; if not, the less revolutionary "progressive," "insurgent" and "radical" forces will largely monopolize the attention of the people for several years. This era of restless, wearisome, discouraging, unprogressive compromise may be avoided by a worthy effort of the Socialists. A few heroic souls can not do the work for the many. Each must do his part. Will you do yours?

There are several plans of work—get busy and keep busy at some of them.

Of course all party members should earnestly co-operate with the plans of their local or branch and all Socialists should join the party and help all they possibly can.

The readers of the Christian Socialist, however, have an exceptional opportunity to serve the cause. Thousands of comrades declare that this paper is by all odds the best for propaganda purposes to use upon the average person. The farmers, the wage earners, the small merchants, the teachers, the preachers, the women—there is no other Socialist paper so effective in reaching these classes as the Christian Socialist.

To send a few copies of this paper to these classes will make them think as never before.

## TWO PROPOSITIONS

1. Send us lists of picked names of men and women, with 5c per name, and we will send to their individual address a bundle of six assorted samples of the Christian Socialist including two of our recent special editions. As we have to address the wrappers for these, it is a very great service for so little money. Send the names of preachers and teachers upon separate sheets plainly marked.

2. Send us the money—all you can spare—and we will send (for each 5c you remit) six assorted samples of the Christian Socialist to a minister of any denomination you prefer. (We have the year books of the various

churches with the names and latest addresses of the ministers.)

These two plans afford you a chance to use your campaign money to the best possible advantage. Begin now. Better circulate these papers now before the old party excitement and prejudice rises too high. Now is the time to strike. A dollar spent now for campaign material is worth two spent during the last exciting months before election day.

His hat was "in the ring" last week. Now both boots are there, full spurred, and his feet in them. While his strenuous, toothful grin shines forth like a Halloween pumpkin. He is "dee-lighted" to be invited by seven governors to enter a fight he could not possibly have kept out of without bursting a blood-vessel. And the agony of suspense is for the present happily over.

The big battle for votes will occur prior to the Republican convention—unless Taft should beat a mighty hunter. In that case the campaign will go merrily on till election day. In any event it will be a "bully" campaign.

If the Socialist party merely wants votes in 1912, the nomination of Taft by the Republicans would help us; but if we desire a real, revolutionary, Socialist party, the nomination of Roosevelt will aid our cause most. Let the "reform" palliatives be advocated by the old parties. Let the Socialist party stand squarely for working class solidarity in social revolt. The more radical the reform candidates put up by the old parties the better for the Socialist party and the social revolution; for that will force the Socialist party to remain truly revolutionary and at the same time compel the old parties to pass more far-reaching reform laws. It is not office that loyal Socialists desire, but working class revolution. Let our message ring out clear, strong, uncompromising, incessant.

Roosevelt's Columbus speech advocating the referendum, presidential primaries and the recall of judicial decisions places him at the head of the insurgent column. Let him "insurge" to his heart's content. It will awaken some to more courageous thinking and more radical action and will aid the more revolutionary forces in the Socialist movement to fortify their position.

While the "progressives" in the old parties seek to nominate "radicals," let the Socialist party make sure to nominate only genuine revolutionists.

Denying the sincerity of Roosevelt and other radicals will not honor nor advance the Socialist cause. Our duty is to show the fundamental need of the complete overthrow of the profit system and the fundamental differences between working class emancipation and mere middle class reform.

Uncle Joe Cannon declares that Roosevelt is no Republican but a Populist. That settles it; but if T. R. had really made that much progress there might be some hope for him, for many of the old time Populists are now ardent Socialists.

A witty, scintillation from the Kansas City Star throws new light upon the famous initials "T. R.," clearly revealing that they mean "To Run."

## A STRIKING NUMBER

The stirring account of the contest between Rev. W. A. Prosser and Raymond Robins at Pittsburg in connection with the Men and Religion Forward Movement there and the splendid reply of Rev. E. M. Duff of Buffalo to Robins' attacks on Socialism in that city have been put together in a most effective campaign special. Millions should be circulated. Eight pages, price one cent per copy in bundles; \$4.50 for 500; \$8 per thousand. These special numbers are the greatest propaganda matter out. Get your branch to order a plenty.

## ROBINS-PROSSER CONTROVERSY

The Pittsburg comrades are printing the Robins-Prosser controversy about Socialism and Religion in a neat pamphlet which will sell for 5c per copy, or \$3.00 per hundred. We have engaged several hundred in advance, and will secure others as needed. Order of the Christian Socialist.

## CHEAP IN PRICE ONLY

The back numbers of the Christian Socialist are cheap in price only, not in quality. The regular prices for current issues are one cent per copy, 500 copies for \$4.50, or 1,000 copies for \$8. But we will send bundles of our most excellent back numbers, carefully selected, as long as they last, for distribution by the comrades at five cents per dozen, 50c per hundred, or \$3.00 per thousand. Be sure to say "back-numbers" when you order at this rate, as this is less than half the cost of printing and mailing the new papers.

## GREAT SPECIAL EDITIONS

The great special editions of the Christian Socialist are for special people. The Catholic, Methodist, Church of Christ, Lutheran and Episcopal are for ministers and members of these respective churches. They should each be distributed liberally at the doors of these respective churches on Sunday as the people come from worship. THERE IS NO BETTER PROPAGANDA PLAN THAN THIS.

We have also the Thompson special the Prosser special and the A B C of Socialism special, which magnificent matter is unsurpassed for use at any church or any home.

And the Hill special, which so tremendously answers and exposes Rev. J. Wesley Hill, the notorious capitalist ministerial decoy, should be used among all preachers and all churches. While the last great special, devoted to the Men and Religion Forward Movement, containing the scathing and convincing articles of Rev. W. A. Prosser and Rev. E. M. Duff, should be used largely wherever Raymond Robins speaks and wherever the M. & R. F. M. holds its meetings.

Comrades, the above specials are absolutely unequalled as Socialist propaganda matter. They should be distributed by the million during this campaign, beginning NOW.

Get your branch to order a big bundle.

Prices, in bundles of ten or more, one cent per copy, postpaid; 500 copies, \$4.50; 1,000 copies, \$8.

## BOOKS RECEIVED

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SHOP TALKS ON ECONOMICS, by Mary E. Marcy; 10c.

THE SOCIALIST ARGUMENT, by Charles C. Hitchcock; \$1.00.

From the MacMillan Co., New York:

SOCIALISM AND THE ETHICS OF JESUS, by Henry C. Vedder, Professor of Church History in Crozer Theological Seminary; \$1.50 net.

DAILY BREAD, by W. W. Gibson; dramatic poems of the tragedies of toil and poverty; \$1.25 net.

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AMERICAN SOCIALISM OF THE PRESENT DAY, by Jessie Wallace Hughan, Ph. D., with introduction by John Spargo; \$1.25 net.

## THE POWER OF THE PRESS

(From the Bloomfield, Ind., Democrat)

On account of the crowded condition of our columns a number of births and marriages were postponed last week.—Quoted by B. L. T., in Chicago Tribune.

## THE TIME TO DO IT IS NOW.

We have the official lists of all ministers, or can easily get them, and will send three month subs. to preachers at \$3.00 for twenty, or \$5.00 for forty.

There are over 100,000 preachers and priests in America and THEY WILL BE AN AWFUL POWER FOR CAPITALISM. UNLESS WE CONVERT THEM TO SOCIALISM. After they are converted they will do like Prosser, Ward, Wells, Hamilton and others. Let's get after them.

It would take thousands of dollars to send a three-months sub. to all. LET US REACH ALL WE CAN. Send your part, whether it be large or small.

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## DR. CAMPBELL AT LOS ANGELES.

Los Angeles, Cal.

Jan. 27, 1912.

Rev. R. J. Campbell of England, recently visited our city by invitation of the Rev. W. Horace Day, of the First Congregational church.

He came from San Francisco and Berkeley, where he had been lecturing under the auspices of the University of California.

It is a significant fact that he was selected by the University, who must have known his views concerning Socialism, to deliver the series of lectures provided for in the Earl Fund (the founder of which is a hater of everything Socialist) it is no less significant that he was selected to follow the Great White House Hunter, who gave the course of lectures last year, just in time to stump Berkeley in the interest of Hodgehead against J. Stitt Wilson—all to no avail.

Mr. Campbell's lectures here were chiefly along theological lines—the new theology, etc., etc.; but the Socialists captured him for a talk in the Blanchard Hall, at which meeting he answered questions. I took advantage of this to ask the following question, (which I had purposely worded in this way.) "Is there any just ground for conflict between the true follower of Christ and the Scientific Socialist?" He answered: "I was forced to become a Socialist by the logic of my own gospel. I felt that I had to become a Socialist because it was the practical expression of my Christianity." This leads me to ask why any scientific Socialist should object to any man's religion, driving him into the Socialist party? Why not take the Ten Commandments, the Beatitudes, the Prophets and the life and teachings of Jesus as the strongest arguments why Christians should become Socialists?

The Rev. W. Horace Day, who heard him answer this question, said to me afterwards: "Your question was the meat in the coconut."

I do not quote Mr. Day because he is a socialist, for he has made no declarations that would confirm this statement, but he certainly has a clear perception of the eternal fitness of things. These visions of applied Christianity are constantly bursting through the black clouds of prejudice, and leaving their holy influence upon the misinformed chaotic religious world. There are thousands in the incubator of evolutionary thought. All that Socialists can do is to keep the propaganda temperature right for hatching, and the birds will soon take wings and fly away to the Socialist camp.

Yours for victory,  
J. W. Wells.

## CHARGE ON THE PREACHERS

Every preacher and church worker in America should receive the **Christian Socialist** for at least three months this winter. This would convert thousands and have a tremendous effect on the campaign of 1912.

## International Sunday School Lessons

By Rev. Wm. A. Prosser, Pastor Ames M. E. Church, 4648  
Second Avenue, Pittsburgh, Pa.

### LESSON FOR MARCH 10TH

Jesus the Healer—Mark 1:29-45,  
Luke 4:31-41, Matt. 4:23-25,  
8:1-34

Golden Text: Himself took our infirmities and bare our diseases.—Matt. 8:17.

#### A Physiological Gospel

Jesus was a man of many names. The name given him by the prophets, evangelists and apostles are intended to indicate His nature, relations to God and man, and His mission in the world. In the fourth chapter of his book Matthew says of Him: "Jesus went about in all Galilee, teaching in their synagogues, and preaching the good tidings of the kingdom and healing all manner of disease and all manner of sickness among the people." To Matthew He was Jesus the "Preacher," Jesus the "Teacher," and Jesus the "Healer." He preached and practiced a spiritual, a psychological and physiological Gospel with the same breath. He would inspire the soul, inform the mind and cure the body in the same mission. He did not, and could not separate the threefold need of man in his work. His "Good Tidings of the Kingdom" was a salvation from spiritual bondage, mental ignorance and physical ills. Christ would save the whole man from the ground up, from the outer skin to the inner fibers of his soul, simultaneously. The Christianity of Christ is an appeal to and a salvation for the whole man and for all humanity. It is a world movement and a world salvation.

The Golden Text, taken from Isaiah 53:4 reads: "Himself took our infirmities and bare our diseases." This cannot mean that He caught the loathsome diseases and became sick and infirm with us. We have no record that Jesus ever was infirm or sick. It means that He identified Himself with the diseased and infirm, ministered to them as He could and came to establish a social order, the operation of which would abolish the causes of the diseases from which the infirm suffered. His Kingdom of Justice would mean, finally, life, health and happiness for all mankind.

When Jesus commenced His public ministry in Galilee He announced His mission from the platform of the synagogue in Nazareth, His home town, in these significant words:

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach good tidings to the poor; He hath sent Me to proclaim release to the captives, recovering of sight to the blind, to set at liberty them that are bruised and to proclaim the acceptable year of the Lord." If this prophetic utterance, which Jesus quoted to designate His person and mission, is a just basis for judgment, then are we forced to admit that the saving of humankind from debasing physiological conditions was one of the primary functions of the mission of Jesus.

When John was cast into prison, and in doubt as to whether Jesus was really the Messiah, he sent a delegation of his disciples to Jesus to ask the plain question whether He was the Christ or should they look for another. Jesus sent reply in these words: "Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up and the poor have the good tidings preached to them."

When the Church, or any other institution or movement professing to be the Leader and Savior of the race can offer such evidence as proof of its divine sanction and authority men will believe in it, follow it and die for it.

Jesus practiced what he preached. He demonstrated the real power and purpose of the Gospel by healing all manner of diseases. He gave sight to the blind, hearing to the deaf, strength to the weak, soundness of limb to the infirm, cleansed the leper and raised the dead. What a healing, feeding, life-giving Gospel Jesus preached and practiced! Is it not prophetic of a time when every form of disease that afflicts and murders humanity shall be mastered and reduced to a minimum, or abolished altogether, by the adoption and operation of Christ's "Good Tidings of the Kingdom?" An intelligent acceptance and an honest application of the teaching of Jesus by the world would inaugurate a social order that would steadily reduce and finally abolish every kind of disease and premature death.

Society has forgotten Jesus the Healer. The Church, except in rare instances, has exhausted the Gospel of Christ in inspirational preaching and appeals to the souls of men, but we have forgotten that Jesus fed and healed the body and informed the mind by patient and persistent propaganda work as well as that He appealed to the soul. Under this pseudo-impression we have labored to save men's souls apart from informing the mind with fundamental and universal truth, and feeding, clothing, housing and healing their bodies. This one-sided conception and practice has caused the Church to largely fail in saving men and Christianizing society. This is inevitable. If the Church would follow Christ in theory and practice, and revolutionize man and society, she must present a message that can deliver us from poverty, disease and divisions, as well as from a future hell. A religion that cannot save the whole man cannot save any part of man: that cannot deliver from physical and mental defect cannot deliver from spiritual; that cannot feed a hungry stomach, clothe a naked back and heal a sick body cannot save a soul from sin: that cannot rescue men from hell now cannot rescue them from hell hereafter.

#### The Church as a Healer

Christ's new society, commonly called the Church, was to preach and practice the identical things

Jesus preached and practiced. The threefold function of Christ is to be the threefold function of the Church. She was to preach, teach and heal; and continue in this business until society was thoroughly enlightened, converted and made whole.

According to Matt. 10, Jesus appointed from among His disciples twelve apostles and commissioned them to enter immediately upon an evangelistic tour of Palestine. As they started out He said to them, among other things, "Go, preach, saying, the kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely ye received, freely give."

In Luke 10 we find the statement that Jesus "appointed seventy others and sent them two by two before His face into every city and place, whither He Himself was about to come," and among the things He said to them were these: "Eat such things as are set before you; and heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you."

On the eve of his death John (14:12-15) reports Jesus as saying to His apostles: "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye love Me keep My commandments." Notice the words, Works and Greater Works, in the quotation. They are in the plural and are all comprehensive. If they mean what they say then is the Church to do the identical works of Christ, and do them on a more extensive and effective scale.

After the demise of Jesus the Primitive Church set itself to carry out the threefold mission of Christ. It organized itself into a communistic society, the best form possible under the existing economic and political conditions, and elected its officers with a view to minister to the three-fold needs of the community. They held and used everything in common: They constituted one Church, one school and one pocket. They preached, taught and healed as they had opportunity. The "Acts of the Apostles" is a historical record of this tremendous truth.

Christianity, as preached and practiced by the early Church, and especially by Jesus, was a Gospel for the whole man; mind, body and soul. The modern Church has lost faith in her Christ and His Gospel and restricted His message largely to the soul. She is afraid of the problems of body and mind and takes refuge behind the subterfuge of "Saving souls." She has revelled in metaphysics and left the sciences of sanitation, economics and politics to the devil. The result has been a dismal failure to save humanity at all. If she is to accomplish the "Greater Works" of her Master, then must she increase her faith, literally obey His commands and follow His example in ministering to the mind, body and soul of the enslaved, impoverished, ignorant and diseased millions of earth. She must do this or die.

But how shall the Church heal all the sick and all manner of diseases? Shall she offer miraculous cures through old relics, dead men's

bones, holy oil, holy hands and holy faith? History proves this system of healing does not abolish all pain nor cure every form of infirmity. It is powerless in the presence of long-standing infirmities, leprosy and death. Shall she found and equip infirmaries, hospitals and asylums and therein care for the helpless victims until relieved by a cure or death? These are good so far as they go, but they cannot go far enough. Even if men and money were forthcoming to man and equip sufficient institutions, to care for all the diseased, which is far from the truth, this is not a solution of the problem of disease. Christ cured; so must we if we would make men whole. Hence, the only effective therapeutics the Church can practice is the application of the ethical principles of Jesus Christ to our system of production and distribution of wealth. It must get Christ into our methods of making a living, of making a city, of making a nation and of making a wholesome world-wide civilization. It must demand that society shall build its dwelling houses, play-houses, stores and workshops; that it shall build its systems of sanitation, economics and politics, in harmony with the Golden Rule. It must not only alleviate suffering, but stop it. It must not only cure a diseased person, but prevent the rise and spread of all diseases. It must strike at the cause of disease and not play with effects. It must remove poverty, the slums, the grogshop, the house of prostitution, long hour, over-work, no work, insatiable and unsafe conditions of labor, in short, all the primary and secondary causes of human diseases if it would heal the human race. This is its task, a part of the "Greater Works," Christ committed to its hands to do. A faithful obedience to Christ will accomplish the job.

If the Church will do it she must do it quickly or lose in the race. If she does not do it soon the Socialist Party will. Think of it as you will, the Socialist Party of the world is organized to abolish poverty, crime and disease. It has a program of race emancipation. It is "anointed to preach good tidings to the poor, to proclaim release to the captives, recovering of sight to the blind, to heal those that are bruised and to bring in the year of Jubilee." It is marching in Christ's tracks. It is here to make the world fit for man to live in and to give them a chance to live a healthy, happy and contented life. The adoption of Socialism by the world will give Christ a fair opportunity to accomplish His full mission in society. May the Church at large, and the ministry in particular, co-operate with it to give Christ a fair chance to accomplish His full mission.

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